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THE CLASSICAL WEEKLY stands as vigorously for the cause of Greek as it does for that of Latin. In 1.161-162 the belief was expressed that no one can teach Latin with real understanding and effectiveness if he does not know Greek. One cannot prove, for himself, that Latin is dependent on Greek unless he knows Greek; much less can he maintain intelligently and forcefully that Latin has sound claims to originality unless he knows both languages and their literatures well. In 1.201 the tendency of teachers in School and College to neglect Greek was deplored. In 3.73 was reprinted a circular which had been issued by Charles Mills Gayley, Professor of the English Language and Literature in the University of California, and his colleague in the Department of Latin, Professor William A. Merrill, to the teachers of Latin and English in the Secondary Schools of California. In that circular emphasis was laid on the importance of Greek for the intending teacher of either Latin or English, on the ground that "for future teachers or specialists in Latin or English, no subject, outside of these languages themselves, is so important as Greek", and that, "for prospective teachers of English or Latin, Greek is the elective subject first in importance". In 4.154-158 appeared an article by Professor Herbert Weir Smyth, of Harvard University, entitled *Graecia Capta*, which was primarily a discussion of the relation of Latin literature to Greek, with special emphasis on the impossibility of understanding the *Aeneid* rightly without a first-hand knowledge of Homer. Professor Smyth maintained (158) that "ancient literature, for the purpose for which it has any value, is a unit. Greek thought, Latin thought is not atomistic". He appealed to the teachers of Latin to remember that on them rests the responsibility of preserving, for this generation at least of American boys and girls, some sense of the fact that the Vergil and the Ovid you teach have taken to themselves the heritage of a world of a happy breed of men, who possessed the creative faculty in a superlative degree, and who were pervaded by a great love of beauty and ordered intelligence, and by the passion for truth. Without this heritage the warp and woof of the fabric of your instruction had never been, Herbert Spencer to the contrary notwithstanding. Captive Greece *ipsius victoriae victor* gave the breath of life to Roman literature. Your instruction should give life to that fact.

Professor Smyth declared also that

Every college, either corporately or through its professors, commits a grave offense against good morals in education, whenever it recommends as a teacher of Latin any one who knows no Greek; and every school in so far weakens its effectiveness as it accepts any one thus mutilated intellectually for the purpose he is to serve.

Finally, reference may be made to the articles by Dr. Rouse and Professor Lane Cooper, reproduced in whole or in part in the current volume (6.17-18, 25-26, 73-74, 82-86).

We welcome, therefore, a pamphlet entitled *Should the Teacher of Latin know Greek?*, published by Dr. George Miller Calhoun, as No. 225 of the *Bulletin of the University of Texas* (April 1, 1912). In pages 1-16 the author answers his question in the affirmative, giving the reasons for such answer and seeking to show that it is entirely possible for the teacher of Latin always to know Greek as well; pages 17-29 constitute an Appendix, in which are given the views of many teachers in School and College both (these views Dr. Calhoun derived in part through a questionnaire, in part through the published writings of various teachers). The pamphlet makes extremely interesting reading. One notes with pleasure that in Texas school authorities unite with school teachers in believing that a knowledge of Greek is at once extremely valuable and imperatively necessary for the most effective teaching of Latin.

Dr. Calhoun begins by declaring that he has in mind throughout persons other than the incompetent who "teaches" because in another field of endeavor competition would the sooner discover his incompetence". I take it for granted also that he gives up as hopeless the case of those who, though 'teaching' Latin, are not primarily interested in the Classics; I remember that I received a letter once in which the writer declared that he could induce none of his colleagues to join a certain Classical Association, because none of them was primarily interested in Classics; in a strictly etymological sense Latin was for them, I inferred, a real *avocatio*. It is the misfortune of all efforts to improve standards of preparation and standards of teaching that those most in need of development here remain wholly ignorant of their need, or, if not ignorant of that need, remain indifferent to their defects. On the persons amenable to his appeal Dr. Calhoun urges that no teacher

should voluntarily limit his preparation to the language which he is to teach. "The study and comparison of several languages are best suited to produce the habit of careful observation and nice distinction, the keenness and sureness of linguistic perception, the feeling for idiom, and the appreciation for literary form which are the prerequisites of good scholarship". The value of Greek to the student of Latin literature is then emphasized. Here, as throughout the first part of the paper, references are made freely to books and articles in which these themes have been discussed. On pages 9-11 Dr. Calhoun successfully meets the possible objection that the knowledge of Greek may be well enough for the teacher in the College, but not necessary to the teacher in the school. Attention is very properly called to the discussion in the book called *The Teaching of Latin and Greek in the Secondary School*, by Professors Bennett and Bristol, of the proper preparation for the teacher of Latin (see the second edition, published in 1911, pages 202-212). Finally, on pages 15-16 it is vigorously maintained that the acquisition of Greek in addition to Latin is by no means an impossible or even a very difficult task for those who have the spirit and the will to undertake it: on this point abundance of evidence has been supplied by the courses in elementary Greek which, of necessity, form part of the curriculum of so many Colleges and Universities, both in the Summer Session and in the regular term.

C. K.

RECENT LITERATURE ON COMPARATIVE PHILOLOGY

In getting together the following material the writer has had in mind chiefly the interests of classical scholars. Consequently there are included only a few of the most important works devoted to the separate languages aside from Greek and Latin. Treatises on syntax are not mentioned, and little attention is paid to articles in periodicals. A similar notice of the literature which appeared between 1904 and the early part of 1908 may be found in *THE CLASSICAL WEEKLY* 2.50-52.

The two most important works relating to the theoretic side of linguistic science have recently been issued in new editions. The fourth edition of H. Paul's *Prinzipien der Sprachgeschichte* (Halle, 1909) shows only such changes as were necessary after the lapse of the eleven years since the publication of the third edition. Two pages of the preface and a number of foot-notes are devoted to polemic against W. Wundt's *Völkerpsychologie*, I, *Die Sprache*. The third edition of the latter work (Leipzig, 1911) has not been seen by the present writer.

There is some further and rather skilful polemic against Wundt in A. Marty's *Zur Sprachphilosophie*, die "logische", "lokalistische", und andere Kasustheorien (Halle, 1910). This book and the same author's

Untersuchungen zur Grundlegung der allgemeinen Grammatik und Sprachphilosophie, I (Halle, 1908), contain more philosophy than linguistics. Similarly the first two instalments of R. J. Kellogg's *Studies in Linguistic Psychology* (Decatur, Ill., 1912) are almost entirely speculative. The work, however, has scarcely got beyond the introduction; we may still hope for more solid meat later on.

V. Porzezinski's *Einleitung in die Sprachwissenschaft*, autorisierte Uebersetzung aus dem Russischen von E. Boehme (Leipzig, 1910), is sound and readable. The author says that much of his book is based upon the lectures of his teacher, the late Professor Fortunatov of Moscow.

A. Dauzat's two popularizations, *La Vie du Langage* (Paris, 1910), and *La Philosophie du Langage* (Paris, 1912), have been favorably reviewed.

Important theoretical works of narrower content are Jespersen's *Elementarbuch der Phonetik* (Leipzig, 1912), and Brugmann's *Das Wesen der lautlichen Dissimilation*; the latter was published in *Abhandlungen der Sächsischen Gesellschaft* 27 (Leipzig, 1909).

H. Möller further develops his hypothesis of the relationship of the Indo-European and the Semitic languages, in his *Vergleichendes indogermanisch-semitisches Wörterbuch* (Göttingen, 1911). He seems not to win over many Indo-European scholars.

The second part of volume two of Brugmann's *Grundriss*, zweite Bearbeitung (Strassburg, 1911), treats the inflection of nouns, the stems and inflection of pronouns, the adjectives, adverbs, and prepositions. A word-index which covers also part one (1906) puts the treasures of these two thick and crowded volumes at our disposal.

The third edition of A. Meillet's *Introduction à l'Etude Comparative des Langues Indo-Européennes* (Paris, 1912) differs from the second (1908) only in matters of detail (see *THE CLASSICAL WEEKLY* 6.31). The second edition may be had in a German translation by W. Prinz, entitled *Einführung in die vergleichende Grammatik der indogermanischen Sprachen* (Leipzig, 1909).

We have also a new (fifth) edition of B. Delbrück's *Einleitung in das Studium der indogermanischen Sprachen* (Leipzig, 1908). The changes from the fourth edition are of no great consequence.

M. van Blankenstein's *Untersuchungen zu den langen Vokalen in der e-reihe*, ein Beitrag zur Lehre der indogermanischen Ablauts (Göttingen, 1911) contains extensive collections of material which the author interprets as fatal to Streitberg's theory that the lengthened grades are due to the loss of neighboring syllables. But H. Hirt, *Indogermanische Forschungen* 30.2 ff., thinks that the newly gathered material really strengthens Streitberg's hypothesis.

A sixth volume of Osthoff and Brugmann's *Morphologische Untersuchungen* has appeared (Leipzig,

1910), twenty years after the publication of the fifth. In spite of the title the greater part of the book is devoted to etymological discussion.

P. Persson's *Beiträge zur indogermanischen Wortforschung* (Upsala, 1912) is a monumental work of 1111 quarto pages. The first and larger part consists of a collection of etymological articles which treat all the Indo-European languages, though Germanic and Baltic receive somewhat disproportionate attention. In the second part Persson supports and extends his well-known theory of root-determinatives.

The present writer has not seen Emil Thomas's *Studien zur lateinischen und griechischen Sprachgeschichte* (Berlin, 1912).

Otto Schrader's little book, *Die Indogermanen* (Leipzig, 1911), gives a vivid picture of life among the primitive Indo-Europeans. It is true that most of the color comes from the life of kings and peasants who lived from two to five thousand years later, but there can be little doubt that in its broad lines Schrader's representation is correct. The book may be recommended to classical scholars with especial warmth since they will be able to check its weakest side—the treatment of classical antiquities.

Schrader's new (eighth) edition of Hehn's *Kulturpflanzen und Haustiere* (Berlin, 1911) is virtually a reprint of Hehn's classic work with a copious commentary in which Schrader often finds it necessary to disagree with his author.

Sanskrit grammar has received a very important contribution in A. A. Macdonell's *Vedic Grammar* (Trübner, 1910), a part of volume one of the *Grundriss der indo-arischen Philologie und Altertumskunde*. H. Reichelt's *Awestisches Elementarbuch* (Heidelberg, 1909) and *Avesta Reader* (Strassburg, 1911) will not supplant Jackson's *Grammar and Reader*. H. C. Tolman's *Ancient Persian Lexicon and Texts* (New York, 1908) and *Cuneiform Supplement* (New York, 1910) contain most of the material needed by beginners, but the arrangement is inconvenient and there are some strange blunders.

The most important facts of Celtic grammar are now accessible in H. Pedersen's *Vergleichende Grammatik der keltischen Sprachen*, I, *Einleitung und Lautlehre* (Göttingen, 1909), II, *Bedeutungslehre*, 1 (1911), J. Vendryes's *Grammaire du Vieil-irlandais* (Paris, 1908), and R. Thurneysen's *Handbuch des Altirischen, Grammatik, Texte, und Wörterbuch* (Heidelberg, 1909). The first mentioned book is less valuable to others than Celtic scholars on account of certain theories of the author's which have not been generally accepted. The two Irish grammars stand in somewhat the same relation to each other as Whitney's and Wackernagel's Sanskrit grammars: Vendryes's treatment is severely descriptive, while Thurneysen compares the related languages.

Among the new handbooks on the Germanic lan-

guages are J. Wright's *Grammar of the Gothic Language* (Oxford, 1910) and S. Feist's *Etymologisches Wörterbuch der gotischen Sprache* (Halle, 1911). W. Wilmanns's *Deutsche Grammatik* has been completed by the publication of the second half of part three (Strassburg, 1909); the first part appeared in a third edition (1911) a few months after the author's death. A. Torp has published a fourth edition of Fick's *Vergleichendes Wörterbuch der indogermanischen Sprachen*, dritter Teil, *Wortschatz der germanischen Spracheinheit* (Göttingen, 1909).

R. Trautmann's *Die altpreussischen Sprachdenkmäler, Einleitung, Texte, Grammatik, Wörterbuch* (Göttingen, 1910) represents a substantial advance in our knowledge of that language. E. Leskien's *Grammatik der altpolgarischen Sprache* (Heidelberg, 1909) is more valuable for the comparative grammarian than his *Handbuch der altpolgarischen Sprache* (Weimar, 1898) because more attention is paid to the relationship of Old Bulgarian to Indo-European and on account of some added material. It is convenient, also, to have all forms cited, as they are here, in the Latin alphabet. E. Bernecken's *Slavisches etymologisches Wörterbuch* (Heidelberg, 1908-) has reached the letter *l*.

Greek grammar has been enriched during the past four years to an unusual extent. O. Hoffmann's *Geschichte der griechischen Sprache, I, bis zum Ausgange der klassischen Zeit* (Sammlung Göschen, 1911) is as valuable for the historian and the student of literature as for the grammarian (see THE CLASSICAL WEEKLY 6.20-21). J. Wright's *Comparative Grammar of the Greek Language* (London, 1912) is the best available manual for beginners (see THE CLASSICAL WEEKLY 5.167). Wagner's *Grundzüge der griechischen Grammatik* (Stuttgart, 1908), contains many useful references to recent literature. The second edition of H. Hirt's *Handbuch der griechischen Laut- und Formenlehre* (Heidelberg, 1912) will presently be reviewed in THE CLASSICAL WEEKLY.

E. Boisacq's *Dictionnaire étymologique de la langue Grecque* (Heidelberg and Paris, 1907-) has reached the article *μωτῶλλω*. The excellent character of the work is being maintained.

We may reasonably hope that H. Ehrlich's *Untersuchungen über die Natur der griechischen Betonung* (Berlin, 1912) will put an end to an opinion, rather frequently expressed of late, that classical and pre-classical Greek had a stress accent strong enough to affect the vocalism of the language. The book contains many other contributions to Greek grammar and not a few to Latin grammar.

F. Bechtel's *Die Vokalkontraktion bei Homer* (Halle, 1908) contains abundant material but no satisfactory solution of the problem. It has elicited articles by Zupitza (*Kuhn's Zeitschrift* 42.66 ff.) and by K. Witte (*Glotta* 4.209 ff.). The latter scholar promises a book on the subject.

Of the numerous recent studies in Greek word-formation among the most important are E. Fraenkel's *Geschichte der griechischen Nomina agentis auf -της, -τωρ, -της (-τ-)*, erster Teil (Strassburg, 1910) and W. Petersen's *Greek Diminutives in -ιον*, a study in semantics (Weimar, 1910: see *THE CLASSICAL WEEKLY* 4.197-198). We may mention also *Studies in Greek Noun-formation*, edited by C. D. Buck (Chicago, 1910-), the first instalments of which are appearing in *Classical Philology* (Labial Terminations, by E. H. Sturtevant, 5.324-356, 6.197-215, 450-476, 7.420-441).

F. Solmsen's *Beiträge zur griechischen Wortforschung*, I (Strassburg, 1909), contains numerous contributions on word-formation, etymology, and the dialects (see *THE CLASSICAL WEEKLY* 3.131-132). There is ground for hope that the projected continuation of the work was near enough to completion at the time of the author's death so that it may be published.

E. Nachmanson, *Beiträge zur Kenntnis der altgriechischen Volkssprache* (Upsala, 1910), shows that many supposed blunders of the ancient engravers really represent popular mispronunciations. Some of his conclusions, however, are improbable.

A. Thumb's *Handbuch der griechischen Dialekte* (Heidelberg, 1909) and C. D. Buck's *Introduction to the Study of the Greek Dialects, Grammar, Selected Inscriptions, Glossary* (Boston, 1910) are both excellent, and in many respects they supplement each other (see *THE CLASSICAL WEEKLY* 3.237-238). For beginners Buck's *Introduction* is the more serviceable.

F. Bechtel's *Aeolica, Bemerkungen zur Kritik und Sprache der äolischen Inschriften* (Halle, 1909) is valuable. J. Brause's *Lautlehre der kretischen Dialekte* (Halle, 1909) will have to be reckoned with in all future work on the Cretan dialects. Numbers 6, 7, 9, and 10 of Meister's *Beiträge zur griechischen Epigraphik und Dialektologie* (in *Berichte der sächsischen Gesellschaft*, 1908-1911) are devoted to Cyprian inscriptions. Number 8 (1910) is entitled *Synoikievertrag aus dem arkadischen Orchomenos*: number 11 (1911) discusses *Das Urteil von Mantineia*. Meister interprets the oldest known Cyprian inscription in *Abhandlungen der sächsischen Gesellschaft* 27.9 (1909).

F. Stolz's *Geschichte der lateinischen Sprache* (Sammlung Göschen, 1910) is far inferior to Hoffmann's companion volume on the Greek language. The best history of the Latin language is F. Skutsch's article, *Die lateinische Sprache*, in Hinneberg's *Die Kultur der Gegenwart* II. VII (Leipzig, 1912), to which Stolz owes rather more than he acknowledges. Dependence upon other handbooks is a striking feature also of Stolz's *Laut- und Formenlehre* in the fourth edition of the *Stolz-Schmalz Lateinische Grammatik* (München, 1910). The work is nevertheless valuable on account of the extensive citations of

technical literature (see *THE CLASSICAL WEEKLY* 4.164).

Holzweissig's revision of Kühner's *Ausführliche Grammatik der lateinischen Sprache*, volume 1 (Hannover, 1912), is so far from bringing the treatment up to date on either the linguistic or the philological side that it may safely be ignored.

The second edition of A. Walde's *Lateinisches etymologisches Wörterbuch* (Heidelberg, 1910) shows an increase in bulk from xlvii + 870 pp. to xxi + 1044. It is the best etymological dictionary at present available for any of the older Indo-European languages.

A. Ernout, in his dissertation, *Les éléments dialectaux du vocabulaire Latin* (Paris, 1909), discusses the reasons why the Romans borrowed words from the other Italic dialects and the means we have of detecting such borrowing, and he gives a surprisingly extensive list of loan words.

W. A. Merrill's *On the Contracted Genitive in -i in Latin* (Berkeley, Cal., 1910) contains extensive collections of material, but the conclusions are worthless because of the author's imperfect mastery of the method of linguistic science.

Albert Hehl's dissertation, *Die Formen der lateinischen ersten Deklination in den Inschriften* (Tübingen, 1912) contains contributions to our knowledge of popular Latin. Some of the materials for that subject are easily accessible in Diehl's *Vulgärlateinische Inschriften* (Bonn, 1910) and *Pompeianische Wandinschriften und Verwandtes* (Bonn, 1910). Equally useful is his *Altlateinische Inschriften* (Bonn, 1909).

W. Meyer-Lübke's *Romanisches etymologisches Wörterbuch* (Heidelberg, 1911-) is to be arranged on virtually the same convenient plan as Körting's *Lateinisch-romanisches Wörterbuch*, and will supersede the latter work.

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E. H. STURTEVANT.

REVIEWS

Q. Horati Flacci *Satirae*. *Satires publiés par Paul Lejay*. Paris: Librairie Hachette et Cie (1911). Pp. cxxviii + 623. Fr. 15.

In this edition we have one of those comprehensive works which are characteristic of French scholarship. Perhaps no edition of the *Satires* in any language contains so much material between two covers. It is a critical edition, with an exhaustive commentary, and with preliminary essays on practically every question connected with the subject. Besides these, each satire has a special introduction of considerable fulness.

In the Introduction, among other topics, there is an interesting discussion of the relation of *Satire* to the Old Comedy, as well as of the origin of *Satire*. In the latter M. Lejay examines and rejects the theories of Leo, Marx, and Hendrickson.

Fifteen pages are devoted to the manuscripts. In the Apparatus Criticus the readings of Cruquius are given with more fulness and treated with more respect than by Keller or by Vollmer. It is of course out of the question to discuss all the variant readings and moot points of interpretation in the Satires. I must confine myself to a few topics, and, since in the greater number of these I differ from M. Lejay, it should be said in advance that the book is characterized by sound and thorough scholarship, and that it is indispensable to all serious students of the Satires.

The condition of the text of Horace is such that new readings seldom meet with general acceptance. The only exception seems to be Samuelsson's *ultra* "non" "etiam" *sileas*, in 2.5.90-91. Both Vollmer and Lejay accept this, the former without credit. It is true that it involves no change in the words of the text, but it gives an entirely new meaning and disposes of a syntactical difficulty.

A somewhat similar change, since it is a mere question of the division of words, was suggested in 1903 by M. Lejay in the *Mélanges Boissier*, and is now taken into his text. This is *ab normis sapiens* for *abnormis sapiens* in 2.2.3. M. Lejay argues that *abnormis* is a late word, since it is elsewhere found only in glosses, where it is defined by *ἀνὸρμος* and *innummerabilis*. He holds also that *sapiens* as a substantive, which it must be with the reading *abnormis sapiens*, is not modified by an adjective in Horace, or probably in any other ancient writer.

While these objections are entitled to some weight, *abnormis* is perfectly regular in its formation, and it is accepted by Thurneysen (*Thesaurus*, s.v.), who marks its use in Horace with "translate". Furthermore, Horace uses adjective modifiers with other substantives formed from adjectives; note for example, *avidos aegros*, 1.4.126.

Moreover, the objections against *ab normis sapiens* are far stronger than any which can be urged against the current reading. In the first place, Horace has no other case of *ab* before a consonant in the Satires, while he has eighteen of *a*, and only one in the Epistles, *ab Iove*, 1.12.3, a formula which is used even by writers who show almost absolute regularity in using *ab* only before vowels and *h*, such as Ovid and Quintilian, for example (see *Harvard Studies* 12.253). *Ab* before *n* is particularly rare in the classical poets, being used only by Lucretius, who has five or six cases (*Archiv* 11.250). The well-known influence of Lucretius on Horace could hardly be urged here, unless the former actually had the phrase *ab normis*.

If there be any in this day and generation who regard this as a trivial matter, as Bentley did (on *Epod.* 17.24), one may reply that *ab normis* is even more open to question on syntactical grounds. *Ab* with the ablative with adjectives is confined to those implying or denoting separation, motion from, freedom from, and the like (*Thesaurus* 1.14.66 ff.), including *tutus* and words of similar meaning (32.49 ff.), except

when it is equivalent to an ablative of respect (35.3 ff.). Its use with an adjective like *sapiens* in the sense of "en dehors de" is quite unparalleled. It is certainly safer to assume that *abnormis* is one of Horace's comparatively rare coinages than to substitute a phrase so contrary to the formal and syntactical usage of *ab* as *ab normis*.

In the two passages from Cicero cited in favor of *ab normis* we have the singular *ad normam*, and not the plural *ad normas*, while the passage from Seneca does not contain *norma* at all. Moreover, Cicero de Amic. 18 is as pertinent for *abnormis* as for *ab normis*, and is in fact cited by those who read the former.

In 2.5.36 the reading *quassa nuce* for *cassa nuce* seems dubious, in spite of the unanimity of the manuscripts for the former. M. Lejay's citations merely show that *quassa* may mean 'broken'. *Quassa nux* nowhere occurs, and the assumption of a second proverbial expression so like *cassa nux* seems forced. Keller's derivation of *quassa* from *quatio* is of course more than doubtful, but possibly the form *cassa* may have been changed to *quassa* by popular etymology. The form *cassa* seems preferable, and, if *quassa* be read, it is best taken as a variant of *cassa*.

In 2.2.38 Lejay may be right in taking *raro* with *temnit*, but the change to *rare* has little to commend it.

Changes in punctuation are more frequent. As an example may be cited 1.1.23, where M. Lejay reads *ne sic, ut qui iocularia ridens, percurram*. The construction *iocularia ridens* seems well enough attested, but when we examine Cic. De Orat. 2.328, which he cites as an example of the absolute use of *percurro*, we find, as is so often the case with so-called parallel passages, that a fuller quotation suggests a different interpretation. Cicero's words are as follows: *et est et probabilius quod gestum esse dicas, cum quem ad modum actum sit exponas, et multo apertius ad intellegendum est si constituitur aliquando ac non ista brevitate percurritur*. If we note the italicized words, it is much more natural to take the antecedent of *quod* as the subject of *percurritur*.

In spite of these criticisms, the reviewer much more frequently finds himself in accord with M. Lejay than at variance with him.

The following misprints may be noted: *incipit* (1.5.18) and the omission of the commas before and after *boni* in 2.2.1, where the commentary shows that the word is taken as a vocative. It is to be regretted that the very fulness of the commentary made it necessary to use excessively small type, which cannot be read continuously without tiring the eyes.

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JOHN C. ROLFE.

Astrology and Religion among the Greeks and Romans. By Franz Cumont. New York and London: G. P. Putnam's Sons (1912). \$2.00.

This is the ninth volume in the series of American Lectures on the History of Religions. The series is similar in plan to that of the Hibbert Lectures in England, and has already made important contributions to the literature of the subject. The present volume is of special interest on account of the revival of interest in astrology, and the distinction of the author. No one is better qualified to speak on oriental beliefs than Professor Cumont, and in this book he not only sums up the results of many detailed investigations in the field of ancient astrology and astral religion previously published by himself and others, but also incorporates in the different lectures numerous new theories and suggestions, the proof of which he intends to publish in a larger work.

In the first lecture, which deals with the Chaldeans, the author points out that star-worship was not the original worship of the Babylonians. Their first religion was a form of animism. Astrology was developed by the learned caste and was superimposed upon the popular faith. Its establishment does not go back to the fourth or fifth millennium B.C., as some have claimed, but only to about the sixth century B.C. Once established, however, it transformed the primitive cults of Babylonia, and little by little extended its influence both to the East, and to the West; in the West it introduced profound changes in the religions of Syria, Egypt, Greece and Rome. The evidence adduced by Professor Cumont compels us to assent to his assertion that astrology "has exercised over Asia and Europe a wider dominion than any religion has ever achieved". Its influence on the creeds and religious ideas of widely diverse peoples has been limitless. Its power broke down only when the discoveries of Copernicus, Kepler and Galileo refuted the theory of the geocentric plan of the universe. The belief that the configuration of the sky was analogous to the phenomena of the earth, and that there was a correspondence between the movements of the stars and events upon the earth—which is the fundamental principle of astrology—was discredited only by the progress of celestial mechanics and spectrum analysis.

In Greece (see Lecture III) the old cults of the Olympian gods held their own among the people through the classical period. The views of those philosophers whose speculations showed the influence of oriental sidereal theology had no appreciable effect upon the masses. But after the conquests of Alexander a great change took place. Star-worship, with its manifest catholicity and its inevitable recognition of forces and elements not peculiar to this or that city-state but cosmic and universal in nature, was more suitable for a cosmopolitan age. Men agreed more and more in giving a foremost place to the sidereal gods. Among others the Stoics contributed largely to the popularity of the oriental theories, for between their pantheistic system and the Chaldean

doctrines there were many points of contact. The teaching of the Stoic Posidonius, in whose speculations Babylonian astrology had a conspicuous place, exerted a powerful influence upon many prominent Romans. Pompey and Cicero were among those who attended his lectures at Rhodes. His writings are said to have inspired the *Astronomica* of the so-called Manilius, which is dedicated to Tiberius.

The first Caesars were naturally inclined to favor a system that substituted for narrow local cults a theology of universal application. Both Augustus and Tiberius were converts to astrology. Among the later emperors we find in Elagabalus, who was a priest of the Syrian god Elagabal, and in Aurelian, who tried to make Sol Invictus the first of Roman gods, two conspicuous examples of devotion to sidereal cults. Moreover, the priests of the oriental religions preached doctrines that were bound to find favor with emperors, for, according to their teaching, princes were more than men and despotism was justifiable. It was through the oriental cults also—especially Mithraism—that astrology reached the masses in Rome. They did not become adherents of those faiths primarily on account of the astrological elements contained in them. The immediate appeal was emotional, not intellectual; they were attracted especially by the assurance of happiness in the world to come. But when they became devotees of Mithra or of Isis or of any other oriental deity, they accepted the astrological elements with the other tenets of the faith.

These are some of the more important questions that Professor Cumont touches upon in this suggestive book. Incidentally he refers to many minor facts of interest. For example, he points out that as early as the third century B.C., the priest Berosus taught the doctrine of the eternal return of things which Nietzsche claimed to have discovered; and that Seleucus anticipated Copernicus's heliocentric theory of the world, though in all probability the latter had never heard of him. He reminds us also that we ourselves in modern times still show in language and in institutions many traces of the ancient dominion of astrology. When we speak of the 'new' moon, we revert to the old belief that the moon dies each month; the word 'catholic' was originally an astrological term applied to influences that were not confined to individuals; our seven-day week is partly due to the oriental liturgies, especially that of Mithra, which, devoting the prayers of one day to each of the principal planets, completed their cycle in seven days; while the whole truth about such words as 'martial', 'jovial', 'saturnine', 'disaster', and 'lucky star', with their suggestion of sidereal influence, refers them back not merely to classical antiquity but through one medium or another to the teaching of Babylonian sages. In short, the book is one of unusual importance for the classical student, for he will find in

it numerous reminders that many elements in Greek and Roman culture can be explained only from the Far East, and he will realize with increased vividness that the Orientalists who are engaged in deciphering the cuneiform tablets and sifting the astrological manuscripts are about his business as well as about their own.

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THE BALTIMORE CLASSICAL CLUB

The Baltimore Classical Club will hold its second meeting at noon on February 8, at the Eastern High School. After the business meeting, a buffet luncheon will be served in order to give the members a chance to become better acquainted with one another. The luncheon will be followed by a lecture on Propertius by Professor Kirby Flower Smith, of Johns Hopkins University.

MARY E. HARWOOD, *Secretary*.

THE WASHINGTON CLASSICAL CLUB

The Classical Club of Washington held its first meeting for the current year on Saturday, October 26, at Mount Vernon Seminary. After an informal reception in honor of Professor Charles Knapp, the speaker of the afternoon, the Club was called to order, elected its officers for the year, and then listened to an interesting paper by Professor Knapp, on References to Literature in Plautus and Terence. The meeting aroused fresh interest and enthusiasm, and The Classical Association of the Atlantic States has gained some new members thereby.

The second meeting was held on December 14, at Fairmount Seminary, which, in its turn, entertained the Club at a charming half-hour reception before the lecture. Professor Wilfred P. Mustard, of the Johns Hopkins University, read a delightful paper on Pastoral Poetry from Theocritus to Spenser; the paper was illustrated by rare old editions from the Johns Hopkins Library.

MABEL E. HAWES, *Corresponding Secretary*.

ARTICLES IN NON-CLASSICAL PERIODICALS¹

American Historical Review—Jan., Mercantilism and Rome's Foreign Policy, Tenney Frank.

The Athenaeum (London)—Nov. 23, (English Literature and the Classics, Essays collected by G. S. Gordon: The Oxford Book of Latin Verse, chosen by H. W. Garrod; Loeb Classical Library); Nov. 30, The Oedipus Rex at Cambridge: Varro on Farming (Translation by Lloyd Storr-Best); Dec. 21, Modern Greece: The Westminster Play; Dec. 28, (Lysiae Orations, ed. Hude; Plato's Ion, ed. Magregor); Pauly-Wissowa's Encyclopaedia, J. P. Mahaffy; Jan. 6, (A. S. Way's Georgics of Virgil in English Verse); (Festschrift für Martin Schantz); Pauly-Wissowa's Encyclopaedia, J. P. Mahaffy; (Baur's Centaurs in Ancient Art).

¹ For the significance of the forms adopted in making the entries see THE CLASSICAL WEEKLY 6.39. Valuable assistance has been rendered by Professor H. H. Yeames, Mr. Irving Demarest, Mr. W. S. Messer, and Miss G. H. Goodale.

The Century—Jan., The Mystery of the Arch of Constantine Unveiled, A. L. Frothingham: Semele (a poem), G. D. Litchfield.

Contemporary Review—Nov.-Dec., The Civilization of Cyprus in Prehistoric Times, Max Ohnefalsch-Richter, Papers I-II.

Current Literature—Dec., The Present Conflict Between Romanticism and Classicism: a Plea for a Classical Renaissance.

Harper's Weekly—Nov. 23, Rome's Postal Service: The Mountain Roads of Europe.

Harvard Alumni Bulletin—Dec. 18, (J. W. White's Verse of Greek Comedy).

Harvard Graduates' Magazine—Dec., (Loeb Classical Library).

International Journal of Ethics—Oct., The Decline of Culture, E. Benjamin Andrews; A. E. Taylor, Varia Socratica (Sydney Waterlow); Jan., Some Weak Points in Ancient Greek Ethics, C. W. Super.

Johns Hopkins Alumni Magazine—Nov., A Novice of 1850, B. L. Gildersleeve.

Modern Language Notes—Dec., Classical Literary Tradition in Early German and Romance Literature, M. B. Ogle; Jan., H. M. Hall, Idyls of Fishermen and Literary Species (W. P. Mustard).

The Nation—Nov. 21, (Loeb Classical Library); Dec. 12, (W. Leaf, Troy: A Study in Homeric Geography); The Loeb Classics (page 586); The History of Art in our Colleges (page 587); Dec. 19, (J. B. Bury, A History of the Eastern Roman Empire); Jan. 9, The Philologists and Archaeologists at Washington; Jan. 23, Utility and Discipline (a review of discussions now going on in France, adverse to the direct method of teaching Modern Languages); Gomper's Greek Thinkers (Paul Shorey).

North American Review—Nov., Democracy or the Demagogue, Aristotle.

Political Science Quarterly—Dec., A. E. Zimmern, The Greek Commonwealth (G. W. Botsford).

The Spectator (London)—Nov. 16, A Latin Farmer (Varro, translated by Lloyd Storr-Best); Host and Guest; Nov. 23, The Modern Greek; Hunger Striking in the Second Century: Literal Translation (Loeb Classics, etc.); Nov. 30, (Essays and Studies by Members of the English Association, 3; Murray's What English Poetry May Still Learn from Greek, etc.; Gomper's Greek Thinkers, 4); Dec. 28, (Vergil the Farmer: Leaf's Troy: A Study of Homeric Geography).

The Times (London), Weekly Edition, Literary Supplement—Nov. 15, (Sergeant's Terence, in Loeb Classical Library); Nov. 22, (The Histories of Tacitus, Translated by W. H. Fyfe); Nov. 29, (Oxford Book of Latin Verse); Dec. 6, The Resources of Hellas; Jan. 3, The Parthenon.

Westminster Review—Dec., Homer Again, C. H. Super.

The Yale Review—Jan., The "Tradition" of Greek Literature, Gilbert Murray.

It is a pleasure to call attention to the following paragraph in a paper by Dr. E. Benjamin Andrews, entitled The Decline of Culture, published in The International Journal of Ethics for October, 1912:

One must deprecate the rage for exclusively modern studies. All that has been urged to the contrary notwithstanding, these branches are less cultivating than well-taught classical disciplines. Teaching only the here and the now, they cannot broaden the mind or shift hither and thither the spirit's point of view as needs to be done to produce an education worthy the name. Moreover, they are nearly always pursued with a more or less utilitarian aim. It is the great merit of classical reading, on the other hand, that it promises you no bread or meat, while it thrusts you at once into a strange, far-away world, from almost every point of view of which you see each nearer thing in some instructive and valuable new light. What can one know of the world which modern studies make familiar unless one has some acquaintance with the antique?

The Seventh Annual Meeting of The Classical Association of the Atlantic States will be held at The Johns Hopkins University, Baltimore, May 2-3 next.

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All persons within the territory of the Association who are interested in the language, the literature, the life and the art of ancient Greece and ancient Rome, whether actually engaged in teaching the Classics or not, are eligible to membership in the Association. Application for membership may be made to the Secretary-Treasurer, Charles Knapp, Barnard College, New York. The annual dues (which cover also the subscription to **THE CLASSICAL WEEKLY**) are two dollars. Within the territory covered by the Association (New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia) subscription is possible to individuals only through membership. To institutions in this territory the subscription price is one dollar per year.

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